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CONDUCTED BY
AN ASSOCIATION OF CLERGYMEN.

GEORGE W. MYERS, PRINTER.

From the (London) Christian Observer.
WHERE IS HOME?Where is home? oh tell me where?—
Not in the scenes of grief and care;
Not 'mid strife, and pain, and wo:
Therefore home is not below.In a better land afar,
A Father's house, home's mansions are;
In the bowery of paradise,
Where peace abides and never flies?Where no arrow wounds the dove,
Where no parting is for love,
Where are no rough seas of foam,
Where joy dwelleth—there is home!Where no blight is in the rose,
Where no storm the lily knows,
Where never fades the blossom fair—
Home, dear friend! is there, is there!

THE OBSERVER.

From the Home Missionary.

SKETCH OF C—C—
(FURNISHED BY A CLERGYMAN.)

He was the son of wealthy parents, living in —. His father was a professional man, of considerable talent and influence, whose great object seemed to be the acquisition of wealth. He was, however, willing to spend considerable sums on the education of his children, and to grant them indulgences equally unfavorable to their morals and their progress in acquiring knowledge. "Money," freely furnished to minors at school or college, not unfrequently, proves the "root of all evil."

C—C—, at an early age, was placed at a seminary where he seems to have made little progress in acquiring knowledge, or forming correct habits, but alarming progress in dissimulation, profaneness and sensuality. In these, his progress was such as to alarm his friends, after several years' experiment, and he was removed to a school in —, at the age of fourteen. Here, he came under influences to which he had been before a stranger. His teachers were men of prayer, who desired the moral, not less than the intellectual improvement of those placed under their care. Restrained from the use of profane language by the laws of the institution, and the moral influences around him, during his waking hours, yet such was the force of habit, that in sleep, the most horrid oaths, and the most obscene language were frequently uttered. To this fact his attention was called. He was alarmed, and promised zealously to strive to correct his evil habits.

After a few months, he was led to perceive the influences of the Gospel on the hearts and lives of those by whom he was surrounded, and became nominally convinced of the truths of religion. A very decided change was observable in his habits and feelings, and the hope was cherished by his instructors, that he might become, not only a distinguished scholar, as his talents were of a high order, but a truly moral youth. He freely acknowledged the claims of the Bible, which he had never before read, and declared his full conviction that religious people were alone truly happy.

When about 15, it pleased God to grant the Holy Spirit to awaken many of his associates to a view of their sinfulness, and to enable them to flee to the only hope for perishing men. The attention of C—C— was powerfully arrested. He seemed deeply convinced of the depravity of his heart, and after a few days, expressed a hope that he had been born again. Both his instructors and pastors were inclined to think favorably of his exercises. Indeed, there was a most obvious change in him. He became very attentive to the means of grace, took great apparent delight in prayer, and in all respects seemed, for several months, to run well.

He requested permission to spend the succeeding vacation, on a visit to some friends who resided at a considerable distance, and was allowed to do so, as his teachers were ignorant of their character. They were wealthy and intelligent, but most hostile to religion: being either infidels or universalists. Their bitter sarcasm was liberally employed with him; and, at the close of vacation he returned; but alas! with feelings differing very much from those he had previously cherished. Head was monished of his danger, and freely promised to return to the path from which he had wandered. But, having once yielded to the influence of temptation, he found it a difficult work, and within a few months he was prepared to associate with those, who like himself, had grieved away the Spirit of God.

In order to silence the upbraidings of conscience, and rid himself of the restraints of a religious family, he changed his place of board to a public house. For a few months, there was nothing very alarming in his conduct. His studies were prosecuted with considerable interest, and his habits were not known to be such, as to call for strong censure, though fearful apprehensions were entertained that wine and perhaps, brandy, were occasionally brought to his room for convivial purposes.

After a visit to other friends, and an absence of a few months, it was apparent that a deep declension had taken place. During devotional exercises in the seminary, and while religious instruction was communicated, he seemed unable to control his passions; his countenance indicated mingled rage and horror.

At this time I had frequent interviews with him, and freely expressed my fears and apprehensions, and endeavored faithfully to portray his danger. At first, he affected astonishment at my suggestion, and declared that there were any important alterations in his feelings. But, he soon confessed, that it filled him with horror to read the Bible, or hear prayer. He was affectionately entreated to forsake the companions he had chosen, to return to the house he had forsaken, and to change entirely his course.

His danger, and rapid approach to ruin, were pointed out, and, with an awful presentiment of speedy judgment from the hand of God, if he did not then yield to the conviction of duty: he was told, that, such was the light against which he was sinning, God would be just, in speedily making him a beacon to others of the consequences of denying the Saviour, and rejecting his grace,—but he was unmoved and unrepentant.

His negligence of study, and violation of the laws of the seminary, soon after, made it necessary to resort to stronger measures. He was again admonished, and was informed that his connexion with the institution must cease, or he must conform to its requirements. To the latter he did not submit, and, therefore, left it in disgrace.

The information which reached me within a few months, and which is all that I have been able to learn of his subsequent career, is this:—He attached himself to the institution at —, in a neighboring state, and few months after, with another young man, started in a carriage to attend a ball in a neighboring town. While on the way, his companion observed that he was ill, and called to the driver to stop. Poor C—C— instantly exclaimed, "no, drive the horses into hell as soon as possible!" and almost instantly expired!

Is the reader a young man; let him remember, when tempted to deny his Lord, let him remember the end of this unhappy youth:

"Lost God in vengeance drest,
Should rouse his wrath, and swear,
You that despised my promised rest,
Shall have no portion there."

From the Christian Observer for August, 1836.

THE REV. T. KELLY, ON THE LAST DAYS OF MR. KNOX.

To the Editor of the Christian Observer.

On reading your review, last year, of the correspondence between Mr. Knox and the Bishop of Limerick, I had prepared a letter, relative to some interesting circumstances connected with the closing scene of Mr. Knox's life, which it was my intention at that time to send you for publication in your valuable work. Upon reflection I began to doubt whether I was called upon to put myself forward on the occasion, and for the time I abandoned the idea of doing so. I have since been conversing with one or two judicious friends on the subject of the publication referred to above; and having communicated to them the particulars of what had occurred to my knowledge, during Mr. Knox's last illness, they were of opinion that I ought, on various accounts, to make those particulars public. Their recommendation has determined me to send this letter, and to leave to your judgment whether the publication of it be expedient or otherwise.

For above thirty years I enjoyed a personal intimacy with Mr. Knox, and had frequent opportunities of conversing with him, in the most unreserved way, on religious subjects. Our conversations on certain points were always of a polemical nature; but our warfare was conducted, certainly on his part, and I hope I may say with truth on mine, without any symptoms of asperity. Feeling, as I did, my own intellectual inferiority to Mr. Knox, I considered his spending his time conversing with me, as on his part, an act of condescension; and his mode of conducting a controversy, so far as my experience went, gave his opponent no excuse for becoming intemperate. He never interrupted me; he always, whenever I said anything that he thought worthy of attention, admitted its title, and he proceeded to answer me with calmness and with candour. My friend, Mr. Knox, has, by his published letters, given evidence to the world that he was a man of no ordinary mind. But his mental powers are not to be judged of by what he has written. Mr. Knox's superiority to other men appeared not so much in what he wrote as in what he spoke. You might find many better writers than Mr. Knox—many at least as good—but you would find it difficult to produce a man who had the same talent for conversation.

Almost all my communications with Mr. Knox related to religious subjects. His views, on some of the most important points, differed materially from mine; and my object was to show him, if I could, the insecurity which belonged to the foundation of his religious scheme. What his scheme was, may be known by a reference to his printed letters. As to myself, I felt that if Christ was not, in the proper sense, a victim; if his death had not a propitiatory character; if justification were not free: if these things were not so, I say, I felt myself without any ground to stand upon. These subjects, and the points connected with them, were the matters of discussion between us; but often as we discussed them, we continued to differ in our views respecting them till a short time before the death of my valued friend; and this brings me to the immediate subject of the present communication.

Having been in the constant habit of visiting Mr. Knox, in his house in Dublin, I went to him one day, according to my usual custom, and found him very unwell. This was about three months before his death. After the accustomed salutations he said, "Sit you down, my dear Mr. Kelly, I am very glad to see you." To my inquiries respecting his health, his answer was, "Very poorly, but this is not what I have most to complain of; My mind, I will confess to you, is not happy." Here he paused; and I remained silent, in order to give him an opportunity of explaining himself, if he wished it. After a short interval he said, "I begin dear Mr. Kelly, to suspect that my views have not been sufficiently evangelical, and I am disposed to trace the present depression of my mind to that cause. The employment of the term, 'evangelical,' by my friend, Mr. Knox, on the occasion referred to, showed me at once that a very interesting change had taken place in his mind relating to the points upon which he and I had been from time to time conversing. The ex-

pression "sufficiently evangelical," coming from him under the circumstances of the case, imported much more, and was intended to do so, than their strict interpretation would have warranted. I consider it as intended to impart to me the fact that his mind had undergone a change on the subjects on which we had formerly differed; that his former principles were not able to sustain him in a nearer prospect of death and eternity, and that it was to more evangelical views, he was now disposed to look for effectual support, when the great trial of his faith should come. That my interpretation of his words was a just one, our subsequent conversation proved to my entire satisfaction; and had I still entertained any doubt on the subject, that doubt must have been removed by an interesting circumstance that occurred before the conclusion of our interview. When I was about to take my leave Mr. Knox stopped me. "Before you go," he said, "my dear Mr. Kelly, you must offer up a prayer for me." He then conducted me into a private apartment, where we knelt down together, and where I prayed in conformity with the principles which sustained my own mind, and which I believed were becoming dear to my valued and beloved friend. After I had finished, "Thank you," he said, "my dear Mr. Kelly, thank you." It is not to be supposed that Mr. Knox's calling me to pray in this way, was an insignificant circumstance.—This is far from being the case. It was a very significant token of a state of mind quite different from his former one, in respect to the matters on which we had been in the habit of conversing. Mr. Knox had never on any former occasion proposed that we should pray together. Indeed, I do not think that he would have liked it if it had been proposed by me.—He had his own views on this subject—views which I believe led him rather to disapprove of prayer offered in this way. Be this, however, as it may, it is certain that this was the first time that Mr. Knox ever proposed such a thing to me; and I feel myself fully justified in regarding it as among the evidences of that change which his mind had undergone, on the subject of our previous communications.

Sometime after the visit mentioned above, I paid him another, and had the satisfaction of finding my former conclusions, as I conceived fully verified. After this second visit I left town, and on my return I found that my valued friend was dead. What took place after my departure till his death I do not know, nor was I able to find out. I have simply stated the facts of which I had a personal cognizance, and given the inference that I consider myself entitled to draw from those facts,—namely, that Mr. Knox had found his theories, however ingenious to fail him in the time of need; and that he had seen it necessary to become a little child, and in all simplicity to embrace the testimony of the Gospel, as to the necessity and sufficiency of Christ's vicarious work to relieve the conscience and support the sinner in the near prospect of death and eternity.

Before I conclude, I wish to say a word, as to what I would not be understood to mean. In the first place, then, I do not mean to attribute in any sense, the change in my friend Mr. Knox's views to the conversations that he and I had upon these subjects. Mr. Knox was well informed on all these points, and had been, in the early part of his life, more evangelical than he was in that period during which he wrote his published letters. The change arose, I should rather think, from the blessing of God upon his own reflections, and the effect produced upon his mind by the consciousness of increasing bodily infirmity, as indicating the approach of that day when "wood, hay and stubble" would be consumed, and nothing but "gold, silver and precious stones" would abide the test.

In the next place, I wish to observe, that I do not mean to say that my friend Mr. Knox made any formal retraction of his former views. I never required this from him. It was enough for me to be satisfied, as I thought I had reason to be, of the reality of the change in question, and to be able to thank God for the blessing thus imparted to one whom I always loved and who, in the state in which I found him at this period, both as to mind and body, had become to me an object of greatly increased interest.

Lastly, not having seen my friend Mr. Knox for some weeks before his death, as stated above, I cannot pretend to say what might have occurred to weaken the force of the conclusions which I draw from the conversations which I had with him previously to my departure from town. I am only accountable for the truth of what I have stated, which I am quite willing to bet; valeat quantum valeat potest. From the facts in question I considered myself fully justified in making the inference which I did make; and I confess it would much surprise me if any subsequent fact should render that inference questionable.

You, sir, must judge whether this letter is of sufficient importance to be entitled to a place in a publication, the contributions to which are, I believe, very abundant and very interesting.—Should you decide against its admission, I shall acquiesce in your judgment, in full assurance that you will have determined rightly.

I am, sir, very sincerely yours,
Dublin. THOMAS KELLY.

•• We feel particularly obliged, as we are persuaded our readers will be, to our Rev. Correspondent, for the information contained in the above letter. It was with great pain that we wrote as we did of Bishop Jebb and Mr. Knox; and having done so, and discharged our conscience, we refrain from pursuing the subject farther, as we might well have done on occasion of other publications since given to the world, embodying Mr. Knox's doctrines. What Mr. Kelly states of Mr. Knox's extraordinary powers of conversation, is attested by all who knew him. Like the late Mr. Coleridge, he was a master of colloquial eloquence, and his discourses and letters made numerous converts to his system, which resembled in many respects that of William Law; though it was even more derogatory than his to the atonement of Christ, and the freedom of man's justification before God in virtue of it, through faith, and not in whole or in part by any human works, antecedent, concomitant, or subsequent. That Mr. Knox should have spoken as above, and have sought the prayers of Mr. Kelly,

indicates more than meets the ear; for Mr. Kelly's sentiments are well known to the public, through the medium of his popular hymns, of which the following is a sample; and these sentiments were still better known to Mr. Knox, to whose long cherished views nothing could be more opposed than such statements. Mr. Kelly says:—

There's not a name beneath the skies,
Nor is there one in heaven above,
But that of Jesus, can suffice
The sinner's burden to remove.

Sweet name! when once its virtue's known,
How weak all other helps appear!
The sinner trusts to it alone,
And finds the grand specific there.

"Twas long before I knew this truth,
And learned to trust the Saviour's name.
In vanity I spent my youth—
The thought now fills my heart with shame:—

But since I've known the life and power
With which His name is richly stor'd,
The world can keep my heart no more,
Nor can its joys content afford.

The things I once esteemed the most
I now account as worthless dross:
Thy name, dear Saviour, is my boast,
—or which the world appears but loss.

If Mr. Kelly's prayer was in this strain, and Mr. Knox responded to it, great must have been the change in his sentiments.

We fear that Mr. Knox, however devout in his spirit, and ingenious as a theologian, was, practically speaking, like Dr. Johnson, "ignorant of God's righteousness," and therefore went about, upon regular system, to "establish his own righteousness;" and as a necessary consequence, did not submit himself unto the "righteousness of God;" and was reluctant to admit that consolatory truth, that "Christ is the end of the law"—and assuredly the principle will apply to all law, moral as well as ceremonial—"for righteousness, to every one that believeth." Deeply as he had studied the Holy Scriptures he had not done so free from philosophical bias, so as rightly to ascertain with the simplicity of a little child, "How can man be just with God?" nor had he practically reposed with implicit faith upon such unfettered announcements of Divine mercy as, "He forgiveth all thine iniquities;" "The blood of Jesus Christ cleanseth from all sin;" "Being justified by faith we have peace with God." Hence he appears in his latter days to have felt what Dr. Johnson so strongly expressed of the apprehensions of a mind awakened to the conviction of sin, but not having sought relief where alone it can be Scripturally found—in the sacrifice of the Redeemer;—a mind harassed between relying in part, at least upon human virtue; and yet feeling so consciously its inadequacy, as to dread lest, in the balance of eternal justice, the supposed amount of goodness should not in the day of final account counterpoise the opposing weight of evil. We trust Mr. Knox found in his last hours true repose, where we feel assured Dr. Johnson also did, in the sole sacrifice of Calvary, and as we had the satisfaction of first clearing up this important portion of Dr. Johnson's history, which his biographers were so ignorant or so prejudiced as to attempt to conceal, recounting his final evangelical views of religion, not only and fanaticism, we shall rejoice if the statement which we have now printed shall lead to a similar result in reference to Mr. Knox. The Quarterly Reviewers, not being able to controvert our facts respecting Dr. Johnson, took care to refrain from quoting them, or attempting to refute the inferences which they conveyed, and chose the easier task of pronouncing them fabrications. But the ease of Mr. Knox is recent, and the facts are therefore within the reach of memory; and those who had religious access to that remarkable man in his last days, may be able to clear up the matter. If Mr. Kelly is correct in his deductions, as we believe him to be, the above letter contains hundreds of pages lately given to the world as containing Mr. Knox's sentiments; since it shows that those sentiments, however specious or philosophical, were not such as he wished to die by. No word in the published remains of himself and his friend, Bishop Jebb, is penned with greater approach and even ridicule, than what they called the "evangelical" system; yet this very word "evangelical," Mr. Knox significantly used to Mr. Kelly as exactly expressive of what his own views had been deficient in, and the absence of which clouded his hopes for eternity.

ENGLISH COUNTRY CHURCHES.

This breathing picture of these "quiet and beautiful nestling places, where devotion is cherished by love," is from the graphic pen of the editor of the New York Commercial Advertiser:

"Among the almost numberless objects of interest or beauty, that combine to render England the most perfectly lovely country in the world, are the quaint, old-fashioned, and venerable country churches. The whole kingdom is thickly studded with hamlets, villages and small towns, and each of these has at least its one church, of venerable gray stone, with turret or spire, and almost invariably with a full peal of bells; some four, some six, and some as many as ten. There is scarcely an eminence in the kingdom—and England is not a country of lofty hills—from which the spires or turrets of four or five village churches cannot be seen; and on a Sunday morning you may ride thirty or forty miles in almost every direction, without for a moment losing the sound of a church-going bell.—*Missionary.*

CHRIST THE SUM OF THE SCRIPTURE.

The knowledge of Jesus Christ is the very marrow and kernel of all the Scriptures, the scope and centre of all divine revelations. The ceremonial law is full of Christ, and all the Gospel is full of Christ; the blessed lines of both Testaments meet in him; and how they both harmonize and sweetly concentrate in Jesus Christ is the chief scope of that excellent epistle to the Hebrews to discover; for we may call that epistle the harmony of both Testaments. This argues the unspeakable excellency of this doctrine; the knowledge whereof most needs, therefore, be a key to unlock the greatest part of the sacred Scriptures. For it is in the understanding of Scripture, much as it is in the knowledge men have in logic and philosophy; if a scholar once come to understand the foundation principle upon which, as upon its hinge, the controversy turns, the true knowledge of that principle will carry him through the whole controversy, and furnish him with a solution to every argument. Even so the right knowledge of Jesus Christ, like a clue, leads through the whole labyrinth of the Scriptures.—*Flavel.*

THE DOCTRINE OF ATONEMENT.

If the doctrine of atonement by the cross of Christ be a divine truth, it constitutes the very substance of the Gospel, and consequently is essential to it. The doctrine of the Cross is represented in the New Testament as the grand peculiarity and the principal glory of Christianity. It occupies a large proportion among the doctrines of Scripture, and is expressed in vast variety of language. Christ "was delivered for our offences, wounded for our transgressions,

bruised for our iniquities;" "He died for our sins," &c. In fine, the doctrine of the Cross is the central point in which all the lines of evangelical truth meet, and are united. What the sun is to the system of nature, that the doctrine of the Cross is to the system of the Gospel, it is the life of it. The revolving planets might as well exist and keep their course without the attracting influence of the one, as a Gospel be exhibited worthy of the name that should leave out the other.—*Fuller.*

From the Cincinnati Journal.
DEVOTED CHRISTIANS.

If any thing in the character and conduct of Christ, stands out to observation, it is his habitual devotion. It produced an awe among his followers, a respect and veneration, more we think than even his wisdom. It ran through all his teachings, his conversations, his rebukes;—it was manifest in his actions, and who can forget the frequency with which the Son of God sought seclusion that he might pray.

This devotional frame consists in a continual feeling of the presence of God; a tenderness of spirit and affectionateness in respect to him; and an abiding desire of being like Him.—When God ceases to be a distant Being, to whom we are at some future period to go, where he is brought near, and we habituate ourselves to act as in his very presence, under his eye, while we are most affectionately desirous to act as he would wish; when the feeling of parent and child are maintained and there is a daily flowing of feeling to God and from him a longing for his love, an intense delight in the reception of it, mourning and sorrow in its absence,—when we gain that confiding trust in him, which leads us daily and hourly, to open all our feelings to Him, express our wants, state our trials and seek comfort and advice,—then we have a devotional frame of mind.

All Christians ought to have it; all Christians may have it. It is the easiest life, where one is fully bent upon it—the pleasantest—the most useful. From end to end, the Bible enjoins it upon God's children. Christ expected it of his followers, and God expects it of them still, to the end of time. But what do we see in its place? What is the devotion of Christians?—Some who profess themselves children of God, are supremely devoted to the world;—we say supremely, for what can be more supremely than an entire absorption of one's thoughts and actions in any thing? When we see a professor, alive to business, thinking, planning, attempting, executing; prompt to converse on business—conversant with all its facts, willing to give time and strength, and money to it, but who has no words to converse of religion, no love for meetings, for social prayer, who is inattentive at church, who forgets what little he does hear, who can spare no time for private devotion, and who seldom has a thought about the great love of God, who entirely forgets that he is always present with him; when we see such an one, shall we say that he is devoted to religion or to the world?

Others we find vibrating between two extremes, both of which are bad. To day, they are thoughtless, prayerless, careless;—neglect social and private religious duties, enter into the actions of religion, slowly and reluctantly—but to-morrow, we see these same persons starting from this coldness, and outrunning the bounds of moderation the other way; praying a great deal, talking a great deal more, and at all the meetings which can be found, and wishing for more, blaming lukewarm Christians, warning sinners, &c. But is this true devotion? Is the love of God operative only periodically? Is Heaven bright only by flashes at long intervals? Is prayer necessary but now and then, and is praise and love and faith and communion only to be relished occasionally? Constancy is an element to true devotion!

But another class are always talking about religion, are running hither and thither to perform duties, are constant at meetings, are always ready to deplore the state of Zion, and spare no pains in laboring—but we find that they exhibit very little real spirituality, little heavenly mindedness; they say much about religion, but little of God;—they push forward religion as if it were a worldly matter.

Another class are devoted, by being zealous for their church, no labor, night or day; no anxiety, no cost is spared to build up their church, in numbers of wealth, and they are extraordinarily devoted to making their church superior to any other, except in a holy, humble, spiritual frame of mind. It is physical strength, that constitutes their prosperity—not moral purity and force.

Another class are devoted by laboring much, and by self-denial in many things; yet at the same time we find them encouraging in their families, a love of dress, of balls, of theatres even, which strikes a fatal blow to all hope of spiritual improvement.

But we see some humble individuals, whose very faces beam with a calm serene joy—whose prayers are the gushing out of a full heart, whose love is unbroken by jealousy or anger, who seem to desire nothing, so much as to resemble God—who make their very business subserve the ends of religion, who live in the atmosphere of holy, humble, feeling, who grow more and more devoted every year, both in action and feeling, more and more like Heaven and gradually yet steadily progress in a likeness to Christ; are not these the really devoted Christians?

FAMILY PRAYER—AN ANECDOTE.

Among the numerous advantages arising from family prayer, is the well-founded hope that its benefits may descend, not merely on the members of the domestic circle, but on those also who may happen occasionally to be present.—An instance of this is afforded in the obituary of Mr. Wilson, who died at Doncaster, England, in March last. He casually went into the house of a neighbor at the hour of family prayer, and found him reading a portion of a sermon,—

This, and the devotional exercises which followed, so affected his heart, that he commenced family prayer that very evening. Thus had this event caused his soul to be favored with "a sense of refreshing from the presence of the Lord."—Among his last words, (just before the "weary wheels of life began to stand still," were the oft-repeated words, "The blood of Jesus Christ cleanseth from all sin."—S. S. *Visiter*.

Extract from Bishop Brownell's Charge. FOREIGN MISSIONS.

It has, heretofore, been a question of no small interest in our Church, whether we ought to engage at all in the support of foreign missions, while there are so many vacant parishes in our older dioceses, and while there are such extensive regions in our Western country, inhabited by our own brethren, destitute of the ministry and ordinances of religion, and mainly dependant on us for aid! At our last General Convention, the Church decided this question. She decided that the field was but one—"the world."

While she admitted the pressing and paramount claims of the destitute portions of our own country, she declared that her members had not fully discharged their duty till they had done something towards sending the blessings of the Gospel to the miserable heathen. She refused to set limits to that commandment of the Saviour, which requires us to preach the Gospel to every creature. Brethren, the Church decided right. Notwithstanding the paucity of our Clergy, they are more abundant now than they were in the time of the Apostles and primitive Evangelists; and yet, these holy men did not think it right to confine their labours to the cities of Jerusalem, Corinth, and Antioch; but freely exposed themselves to "perils by land, and perils by water," to carry the light and the blessings of the Gospel to the heathen of other lands. Doubtless there were many unbelievers and sinners in the cities they left behind them, and many weak Christians, still to be "built up in their most holy faith."

This must always be the case, till that period comes when "all shall know the Lord from the least unto the greatest," and when "the knowledge of the Lord shall cover the earth, as the waters do the sea." But till that day arrives, the injunction of the Saviour is as imperative on us as it was on the first Apostles: "Go ye in to all the earth, and preach the Gospel to every creature." Alas, brethren, to how small a portion of mankind is the Gospel yet known! Five hundred millions of the human race, for whom the Saviour died, are even now "perishing for lack of knowledge." The degradation, the ignorance, and the guilt of these miserable heathen are no less obvious now, than they were near eighteen hundred years ago, when their character was so strikingly delineated by St. Paul; and their condition is no less deserving of our sympathy. When we take a survey of the countries they inhabit, spectacles of idolatry, of superstition, and of suffering, every where meet the eye, and shock the soul. We may see thousands of miserable pilgrims, hurrying to the worship of a wooden Juggernaut; crushing each other to death in the crowd, or throwing themselves before the bloody wheels of the idol, and leaving their bones to bleach on the desolated fields. "On the rivers which flow through their countries, we may see the carcasses of self-murdered fanatics, of aged parents murdered by their children, and of infants murdered by their parents, floating down to the ocean to glut the monsters of the deep. We may see the smoke ascending from the funeral-pile which consumes the living widow with the dead body of her husband, and leaves their children doubly orphans."

Such is heathenism! Such is the condition of five hundred millions of human beings, who know nothing of the blessed hopes which the Gospel reveals, or of the duties which it enjoins. We know that there is no hope of their renovation from this degradation and misery, but through the benign influence of the Christian religion. We know that "there is no other name given under heaven among men, whereby they must be saved, than that of Jesus of Nazareth." But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?—And how shall they hear without a preacher?—And how shall they preach except they be sent? "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest."

I know it has sometimes been said, that God will convert the heathen, in his own time, without our aid. It is certain that the Almighty can do this. He who rules in the armies of heaven, can certainly do his pleasure among the inhabitants of the earth. He can raise up missionaries from the very stones, to preach his Gospel. He can send his ravens to feed them, or he can rain down manna from heaven for their support. In like manner he can preserve our life and our health, without our care, and make the harvest to grow, though we sow not the seed. But this affects not our duty, and the solemn mandates will still remain—"Preach the Gospel to every creature." "As ye would that men should do unto you, even so do to them." These divine commands solve every doubt, and sweep away every difficulty. Their import and binding force have been solemnly admitted by our church, and she has publicly acknowledged her obligation to assist, according to her ability, in communicating the light and the blessings of the Gospel to "the nations that are sitting in darkness and the shadow of death."

Brethren the prospect of this mighty field of labour—a field on which it is our duty to enter—a labour from which we may not shrink—is indeed appalling; especially when we consider the destitutions of the Church in our own country. Still it is necessary that we form a just estimate of what is yet to be done for the dissemination of the Gospel, that we fully understand the duty which God requires of us in this matter, and that we be properly impressed with the utter inadequacy of our present means to supply the wants of the Church, and satisfy the claims of the millions who are "perishing for the lack of knowledge."

WANT OF MINISTERS.

From data which cannot be questioned, it has been estimated that, in our own country, there are almost four thousand parishes now destitute of settled pastors; that, allowing one minister to a thousand souls, six thousand ad-

ditional clergy are needed to supply the country at the present time; and that an increase of five hundred annually, will be required to supply the increase of population, and the vacancies caused by death. Upon the same calculation, five hundred thousand clergymen would be required to supply the world. How small a portion of these numbers can be supplied by the Church to which we belong? It has been further estimated, from authentic data, that notwithstanding the great efforts of other religious denominations to augment the number of their ministry, through the instrumentality of education societies, the increase is still far short of the progressive increase of population; that to send a supply to our western settlements, equal to that enjoyed by the Atlantic States, would require nearly double the number of the present ministry; and that nearly twice the present annual supply would be required to satisfy the increasing annual demand. Alas, where are the missionaries for the five hundred millions of heathen!

Brethren, these are startling calculations.—Yet I fear their results are not to be controverted. In the view of these considerations, what is the duty of our Church? How is she to increase the number of her Clergy, in any way proportioned to the demands upon her? These are vital questions, which it behoves her seriously to ponder, quickly to decide, and vigorously to act upon.

I have sometimes been told by intelligent laymen, when pressing this subject upon their attention, that we have no cause of uneasiness—that a supply will always keep pace with the demand. This proposition may be true in political economy, for there, the idea of a demand is always connected with the prospect of pecuniary remuneration. The case is otherwise when privations and sacrifices are required.—Fortunately for the purity of the Gospel Ministry, in our country, it holds out few pecuniary allurements to induce men to enter on its sacred functions. Though it requires an expensive education, and a long period of laborious preparatory study, the pecuniary compensation of a clergyman is barely adequate to his humble support. The mechanic, who learns his profession at little cost, is better paid, and has greater opportunity of laying up in store an adequate provision for his family. There is therefore, no pecuniary inducement to call forth a supply proportioned to the demand. But, in this case the maxim of political economy must be in fact reversed. We must procure a supply in order to create a demand. It will not do to wait till the parish is organized, the church built, and the clergyman's salary provided. In the ordinary course of affairs, these things would never be done. The presence, the zeal, and the influence of the clergyman are required to effect these arrangements. The first evangelists were not instructed to wait till the way should be thus prepared for them, and they called forth to enter on their ministry. They were to "go forth into all the world, and preach the Gospel to every creature."

But will not a regard for the spiritual welfare of mankind, and a consideration of those future rewards which are reserved for those "who turn many to righteousness," present motives of sufficient cogency to fill the ranks of our ministry with men, qualified by their learning, their talents and their piety, for the sacred office? Melancholy experience has answered this question in the negative. It has demonstrated how small a portion of our intelligent and educated youth are susceptible to these motives, and controlled by these considerations. The truth is, two great and absorbing passions engross the educated mind of our population; the love of money, and the love of distinction.—These passions are fostered by opportunities of indulgence and gratification peculiar to our country. From the stimulants they imbibe, they acquire an intensity and an energy which are known in no other portions of the globe.—The alluring acquisitions of wealth, and the eager pursuits of ambition, throw all the gentler occupations of life into obscurity and neglect. Under the influence of these powerful temptations and the force of this example, it is found that but few of our young men of affluence, education, and intelligence, are disposed to submit to the self-denying avocation of a Minister of the Cross.

From the (London) Evangelical Magazine.

POPERY IN ENGLAND.

It cannot be denied, we presume, that Popery has more places of worship, and more actual adherents in Scotland and England, at the present period, than it had twenty years ago. Whether this increase has changed the relative proportions of Protestants and Papists in our country may, we think, be reasonably questioned. It must not be forgotten that Protestantism itself, in its more palpable and active exhibitions, has made rapid strides during the last quarter of a century, both in and out of the national church; and that population and Irish emigration have advanced in an almost equal ratio. There is a numerical increase of the people of the land, and, as a matter of course, a numerical increase of Roman Catholics. This circumstance, taken in connexion with the influx of Irish Catholics into some of the manufacturing districts, may account for the apparent growth of Popery, without attributing it to any partial triumph of the Papacy over Protestant principle and Protestant influence in this country.

A few nominal Protestants may here and there have gone over to the side of Rome; as here and there a few professed Papists may have become worldly Protestants; but we strongly lean to the opinion that the real interests of the Reformation have suffered next to nothing, in our day, in Scotland and England by the triumphs of Popery, and that an overstrained mode of describing the phenomena of the Romish apostasy tends only to discourage the real friends of Protestantism, and to inspire with fresh zeal and confidence its avowed enemies.

While we offer these remarks to the calm reason of British Christians, we would not be understood as ranking with that class of religionists or rather politicians, who imagine that Popery is an improved system, and that its prevailing features of ignorant and priestly domination are essentially abated. Politically we would prescribe no religious sect: but as the lovers of truth, and especially the truth of God, we would contend earnestly for the faith once delivered to the saints and would exhibit antagonist error in

its own native deformity. Upon this principle we think it well, in times like these, when men are disposed to read and think, and when Catholics, as well as other advocates of error are seeking to obtrude themselves on the public mind, for the ministers of Christ's word to do all in their power to attach Protestants to their great principles, and to rescue Catholics from the iron grasp of their priests.

We owe it to Catholics, to endeavour to promote their salvation; and if Protestants would do this extensively, in the tone of personal respect and kindness we might expect to see not a few rescued from their dangerous and stupifying errors. Let the advocates, however, of Protestantism be careful, lest by forgetfulness of the spirit of the Gospel, they should tempt Catholics to cling with greater tenacity to their unhappy system; let no political views, mingling with the pure truth of God, prevent it from taking effect; let the truth be spoken in love, that while the judgment is convinced the heart may be softened and subdued.

SCRIPTURE ILLUSTRATIONS.

Turn again our captivity, O Lord, as the streams in the south. Ps. cxvii. 4.

In the East the rivers in the dry season are little more than fleeting streams, and sometimes they are entirely evaporated by the powerful action of the sun's rays. The rainy season comes, and the beds, forsaken by the ancient river, begin to receive their annual tribute from the fruitful clouds, and the mountain-torrent, rolling in its accustomed channel causes the streams to return again, changing the sandy waste into the majestic river, raising the sower's hopes, replenishing the parched land with the long-desired verdure, and man and beast again rejoice in the earth's abundance. Thus prayed the pious psalmist:—"Turn again our captivity, O Lord, as the streams in the south;" that as the inhabitants of these sultry regions rejoice in the return of the reviving streams, so we, restored to our beloved country and temple, may rejoice in the long-expected deliverance.—W. Brown.

He speaketh with his feet, he teacheth with his fingers. Prov. vi. 13.

It should be remembered, that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"He teacheth with his fingers." When merchants wish to make a bargain in the presence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and they put each a hand under, and thus speak with the fingers. When the brahmins convey religious mysteries to their disciples, they teach with their fingers, having the hands concealed in the folds of their robes.—Roberts.

WORSHIP OF THE SERPENT IN INDIA.

The Serpent Tribe, especially the Cobra de Capello, or hooded Snake, is an object of Hindoo worship; and an esteemed Missionary, writing on the subject, observes, that images of it, in an erect posture with head extended, graven on stone, are to be found near most of the Hindoo Temples.

Instances of the superstitious terror and reverential homage, with which those reptiles are regarded by the Hindoos have from time to time met the observation of the brethren at Madras. The Rev. W. H. Drew, in a letter received some time ago, mentions the following.

"A circumstance, strikingly illustrative of the degraded state of this people, recently attracted our notice. One day, while at dinner, we observed a woman with three children, sitting near a large ant hill at the farthest end of the Compound. On sending a messenger to inquire what she was doing, we found that she had come with her children to worship a Cobra de Capello which had taken possession of the ant hill; bringing, at the time, milk, cocoa nuts, and incense, offerings to the chosen object of her adoration. First burning the incense and breaking the cocoa-nuts, she prepared to fall down and worship the dreaded creature, as it looked from its dark silent retreat. I would here mention, that we found this to be a frequent practice among the lower classes of the people. So utterly degraded have the Hindoo women become that on one of the native annual festivals, they seek for such places as they suppose to be frequented by these serpents, and place near their habitations such offerings as the above.

The poor deluded worshipper of the Cobra de Capello told us that, about three years before, her husband happened to be in the Compound; and, as his child played among the grass, he suddenly saw the reptile destroyer close at hand rapidly writhing through the thick herbage.—Full of alarm for his beloved child, he began to worship the serpent, promising it a yearly offering if it would spare the child. This vow the fond but superstitious mother had come to fulfill. Need it be added, that the brethren were happy to take this opportunity of directing the poor devotee to the Father of mercies, from whom proceedeth every good and perfect gift, and to his Son Jesus Christ, whose blood cleanseth from all sin.—Missionary Magazine.

* That species of ant called "the white ant," frequently raises a round hillock, two or three feet in height; the interior of which is hollow, and cellular like a honey comb. When deserted by the ants, these structures frequently become the abodes of serpents and afford them comfortable and secure hiding places.

THE WILL OF GOD.

This is the strongest and most binding reason that can be used to a Christian mind, which hath resigned itself to be governed by that rule, to have "the will of God" for its law. Whatever is required of it upon that warrant, it cannot refuse. Although it cross a man's own humor, or his private interest, yet if his heart be subjected to the will of God, he will not stand with him in any thing. One word from God, "I will have it so," silences all, and carries it against all opposition.—Leighton.

O! did we but know ourselves, and our Saviour! We are poor, but he is rich; we are dead, but he is life; we are sin, but he is righteous-

ness; we are guilty but he is grace; we are misery, but he is mercy: we are lost, but he is salvation.—If we are willing, he never was otherwise.—He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost, all that come unto him.

MISSIONARY.

CHURCH MISSIONARY SOCIETY.

Abstract of the Twenty Sixth report of the Church Missionary Society, England.

Summary of the Society.

Missions, 9.—Stations, 64; being, in West Africa, 4; Mediterranean; 5; North India, 11; South India, 7; Western India, 1; Ceylon, 4; Australasia, 11; West Indies, 18; N.-W. America, 8.—Labourers, 680, consisting of 63 English, 7 Lutheran, and 3 Native or Country-born Clergymen; 59 European Lay-Assistants; and 85 European Women, being 83 Wives of Missionaries and Laymen, and 2 Unmarried Teachers; 426 Native or Country born Male and 37 Female Assistants—Schools, 431—Scholars, 21,648; consisting of 12,631 Boys, 2730 Girls, 967 Youths and Adults, and 5320 of whom the sex is not specified.

Prosperous State of the Funds.

The aggregate Receipts of the Year stand as follows:—

	£	s	d
General Fund	67691	4	2
Disabled Missionaries' Fund,	630	7	6
Institution Buildings' Fund,	32	18	10

Making a gross Total of £.68,354 10 6

The gross Total of the preceding Year's

Receipts stood thus:—			
General Fund	68627	18	3
Disabled Missionaries' Fund,	890	8	8
Institution Buildings' Fund,	63	17	9
	£.69,558	4	8

Students, Candidates, and Missionaries.

In his Annual Report of the state of the Institution to the Committee of Visitors, the Principal expresses his thankfulness to Almighty God, that he can speak favourably of its internal state.

It pleased God, in February last, to remove, by death, one of the most promising Students, the Rev. Richard Coleman. Of this very painful event the Principal thus speaks, in his Report to the Visitors:—

The sudden death of Mr. Coleman was a very afflicting event. It fell heavily, not only on the cause of Foreign Missions, but likewise on this Seminary; in which he would have continued another twelvemonth, and of which his attainments had made him an ornament and his virtues an example. The proficiency which he displayed at the examination for Holy Orders obtained for him the marked approbation of the Lord Bishop of London, and placed him in the foremost rank of the whole body of candidates. We have, therefore, to deplore in him a Young Man of more than common promise; cut off just after he had put on his ministerial armour, and before he had set foot in that sacred field in which we had fondly anticipated for him a long and successful career. It is our consolation, however, to reflect, that the moral and religious were fully as bright as the intellectual features of his character; and that he died in the temper though providentially withheld from the service of a Christian Missionary.

During the year, Seventeen Students have been received into the Institution, in addition to the number reported at the last Anniversary. Fifteen Students—Ten Ordained, and Five Catechists—have departed to their respective Stations: one has been removed by death; one is studying at Trinity College, Dublin; and Twenty-four are still resident at the Institution.

Ten of the Society's Candidates have been admitted, by the Bishop of London, to Deacon's Orders, and Seven to Priest's Orders, during the course of the last year. One has also been admitted to Priest's Orders, and two to Deacon's Orders; by the Bishop of Calcutta.

The number of Missionaries sent forth last year was, Eighteen Ordained Missionaries, Nine Catechists and Artisans, and One Female Teacher; fourteen of these being married, the total number of individuals sent out is Forty-two.—This number includes Six Missionaries and Two Catechists, who have returned to their Stations, or been appointed to New Stations.

The total number at present engaged in the Society's service, as Ordained Missionaries or Catechists, exclusive of Native Teachers and the Wives of the Married Labourers, amounts to One Hundred and Twenty-nine.

Appeal, especially to College Students, for Labourers among the Heathen.

Surveying on every side the opening spheres of labour, your Committee strongly feels that the present is a time in which the thoughts of the Christian Public are drawn out to a yet more enlarged view of the obligations under which we lie to the Unconverted World.

It is the earnest hope of the Committee, that they may be enabled to carry out a Mission into the immense Empire of China. During the past year, likewise, the Society has been invited to occupy a field of a strictly Missionary Character in another part of the world—the South of Africa. When objects of this nature are presented to their view they feel that this Society would fall short of its Missionary Character, did they not renew their appeals on behalf of those benighted regions; for, as it is the office of the Established Ministry to meet the ever-growing spiritual wants of a professedly-Christian People; so is it the bounden duty of Missionary Societies, to turn up new ground—to be pressing on further and further; breaking forth to the right hand and to the left; lengthening the cords and strengthening the stakes of that tent, which is to be planted in the earth, and which is to gather beneath its protection the most scattered, the most forlorn and outcast tribes of the Family of Man.

With all the pressing obligations which thus multiply upon them, the Committee feel themselves bound to reiterate their appeal, on behalf of Missions already established, and of Missions yet to be formed. They are grateful for augmented funds; but they still have to renew their call for able, educated, and pious men. They look for aid from the Universities; but, of this class, the Committee regret to say, that, hitherto,

the number of Candidates has been small.—They trust, however, that when the claims of the East, and its peculiar circumstances, shall have been fully exhibited, learned and humble yet devoted, Young Men, will rise up from the bosom of the Church, resolved that the Nation shall not for ever cry in vain.

Indeed, if the arguments used in our own country were not sufficient to prevail, it might surely wring the hearts of English Christians to hear in what terms a converted Native of India calls upon them to send out more Labourers;—"Tell them," says one of these Hindoo Converts William Churrun, to the Rev. Mr. Wilkinson—

Tell them, that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not English Christians sent Jesus Christ to me, I must have been for ever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two Missionaries.—What are one or two? Do they not know how many millions of my poor Hindoo Brethren are yet without God? Oh! tell them that William who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—"Well! many millions; and only one, two, or three Missionaries come to India, to save millions of those who are perishing in sin!" Tell them we have Three Hundred and Thirty Millions of Gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet, in the Day of Judgment, the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them, for not sending the Gospel and more Missionaries to India.—Missionary Register.

LONDON MISSIONARY SOCIETY.

Abstract of the Forty-Second Report of the London Missionary Society.

Summary View of the Society.

In the several parts of the world connected with the Society's operations, there are 272 Stations and Out-Stations—111 Missionaries—28 European and 195 Native Assistants—74 Christian Churches—5239 Communicants—448 Schools—and 29,600 Scholars.

The are connected with the several Stations of the Society, 15 Printing Establishments; and, in the Ultra-Ganges' District—in which the knowledge of the Gospel continues to be still chiefly communicated through the medium of the press—105,703 copies of books have, during the past year, been printed, and 163,297 copies distributed. Complete Returns from the East Indies, and other stations, not having been yet received, the remainder of books printed and distributed during the past year cannot be reported.

State of the Funds.

The Receipts of the Society during the year amounted to £.55,855. 2s. 11d. while the expenditures have amounted to £.60,627. 8s. 5d. Changes among the Society's Missionaries.

Through loss of health and other causes, an unusual number of Missionary Labourers have found it necessary to leave their Stations to revisit their native country. The Directors regret that in want of suitable men, they have not been able, during the year, to realize their hope of reinforcing their Missions in India and the East. They have, however, since the last meeting of the Society sent out 28 Missionary Labourers into various fields.

Missionary Students.

The number of Students, who are at present pursuing a course of preparatory study with a view to Missionary Labours, is Twenty-seven. The Directors fervently pray, that, while their Brethren, who have thus devoted themselves to the Cause of Christ among the Heathen, are receiving such preparation for their important work as human tuition may impart, they may also be the recipients, in an increased measure, of those higher qualifications which can only be communicated by the influence of the Holy Spirit. The number of applications now before the Directors is eight.

Retrospect of the Society's Forty-second Year.

The events of the past year, affecting the operations of the Society, will, the Directors are persuaded, be regarded by its friends with strong and varied feelings. Amidst many causes for humiliation; and profound submission to the Divine Will, there is much which demands the most grateful acknowledgment, and encourages far greater efforts.

Throughout the country, the growth of feeling in favour of the Missionary Cause has been steady and progressive and its proceedings are sustained, in an increasing degree, from the operation of principle and the sense of duty.

The income of the preceding year included a considerable extra sum for the West-India Missions, which has not been repeated during the period now under review; but the Directors have, with gratitude to Him whose are the silver and the gold, to report an increase in the amount of direct contributions to the Society: the only diminution being in the amount of legacies received during the year.

Abroad, though not exempt from trials, in some departments afflictive and severe, encouragement is abundant and powerful.

In the South Seas, with much still to deplore the improvement in several of the old Stations has been gradual and decisive; while the new fields opening westward inspire the most animating hopes.

In China, while the Directors tenderly sympathize with the persecuted and scattered flock of Native Christians and share with their Brethren the disappointment of not being able to penetrate the country and preach to the people they rejoice in the testimony which the Lord is giving to the Word of His Grace in adjacent Stations; and in the hopeful promise of growing efficiency in the Native Agency, which they trust the Great Head, of the Church is rising up, to bear to the millions of their countrymen the glad tidings of salvation.

The feeling, in regard to the spirit of inquiry and painful; not by Natives, is subsiding, and excited among the system of inquiry and error are their antiquated, extreme hold of their affections, resuming the them enthusiastic in their support, because increasing numbers of the port, no all classes of society are less desirous youth

SUMMARY.

Temperance Almanacs.—Temperance Almanacs for 1837 can be had at the Book Store of L. N. Whiting, Columbus, at 25 cents per dozen or \$2.50 per gross. A good Temperance Almanac we regard among the most efficient means for the promotion of the Temperance cause. *It remains in the family a whole year.*—*Temp. Advocate.*

The last stage of human misery.—The Nashua Gazette, gives the following detail of a lunatic case in New Hampshire.

"An insane pauper in this town is now confined in a dungeon built in the cellar of his keeper, from whom he formerly escaped, was pursued, brought back and placed there for safe keeping. Shut up in darkness, he became frantic, as well he might and no one dared approach him. They fastened up every outlet of escape, and without clothing, and no human eye has once seen him? A trough is placed to receive his food, and here he is fed daily like the very swine! Is not such a picture too painful even for imagination?"

FOREIGN.

By an arrival says the New York Observer, from Havana, French papers have been received to Oct. 15th.

The Carlists, according to these papers, (see an extract below,) seemed to be on the retreat in Spain. A letter from Madrid says, "Gomez is at Montona, preparing to re-pass the Guadalupe and the Sierra, in order to throw himself in the mountains of Volide, in consequence of the demonstration made by the Captain General of Seville, who, on the 28th of September had assembled 4,000 men at Carmona."

The Marquis of Boveda, who was separated from the Carlist Chief Gomez, after the battle of Villarrobledo, was afterwards taken prisoner and conducted to Valencia. It was thought he would be exchanged for General Lopez.

Accounts from Adrianople state that the plague is making terrible ravages there. The number of deaths daily is on an average 110.

WEST INDIES.—*Capture of three slaves.*—The friends of humanity in every part of the world feel deeply indebted to the British nation for the noble stand it has taken in relation to the abolition of the African slave trade. The St. Vincent Royal Gazette mentions the capture of three slave vessels by H. B. ship Vestal, in the neighborhood of Grenada, within the space of eight days.

Here have we an instance, within our personal observation, of no fewer than 1,137 of our fellow creatures redeemed from a worse than Egyptian bondage, through the instrumentality of a single vessel, within the limited space of only eight days. We question whether the records of this particular portion of British naval history can furnish a parallel; certain it is, we know of none.

From London papers to the 7th, and Paris to the 10th of October, received at New York.

The "commercial crisis," as the English and French papers call it, appears to be sweeping the whole continent. At Amsterdam, the rate of interest had been advanced; and at Berlin and Nieman, corresponding measures were under consideration. The continental journals speculate very mysteriously upon the event, and hint at political changes of vast importance.

The Paris papers announce that the King will soon pardon and set at liberty more than sixty persons confined for political offences. Among them will be, perhaps, the prisoners at Ham.

A clock-maker of Boulogne has successfully applied this elastic force of compressed air, to the propelling of clock machinery.

An Antique—a bull's head—exquisitely carved in some unknown metal, supposed to be the famous Corinthian brass of the Romans, the composition of which had been lost for many ages, was dug up, lately, in Burgundy.

The Journal des Debats announces the re-appointment of Monsieur Paget as Charge d'Affaires at Washington. The embarkation of troops at Toulon for Algiers was proceeding with great activity.

England.—Rev. Dr. Rowley, Chancellor of Oxford University, died October 5th.

Five men were killed at Werneth, Oldham, by the explosion of a fire-damp.

The boys' school of the London University was destroyed by fire on the morning of October 5. It was with great difficulty that the remainder of that extensive building, including the museum and library, was saved. The boys' school consisted of nine rooms.

RUSSIA.—*Attempted Assassination of the Emperor of Russia.*—The Constitutional contains the following extract of a letter from Warsaw of the 13th instant:—"On the 11th of this month we received the official news of the accident that happened to the emperor on the road from Penza to Tambal, by which he had his collar bone broken. The report says that the Emperor was overturned, but a well informed person affirms that a Russian officer fired a pistol at the Emperor the moment he was rising in his carriage to see some horses go by that had been collected to remount a regiment of Hussars. The assassin was arrested immediately, and the Emperor was only slightly wounded on the left side. It is doubted whether he will continue his journey, for the existence of a vast conspiracy in the army is believed in. On the night of the news arriving here, several officers of the garrison of Warsaw were arrested and taken off nobody knows where, under escort of the gendarmes."

SPAIN.—A Bayonne letter of the 26th ult. says:—"Don Carlos is not content with instituting festivals in honour of the Virgin Mary, generalissimo of his army but a journal announces that, the *Inquisition is re-established by law.* Its organization has been completed after a long labour of the cardinals, in which agents of Don Carlos assisted. The officials, promoters, apostolic registrars, grand inquisitors, and other officers are named; and nothing more is wanting than to gain possession of Madrid. The leaders of the Pontifical Court consider the enthronement of their protegee as very close at hand; and do not wish him to be devoid of the Holy Tribunal, which will unite politics with religion, and thus relieve the royal authority from a part of his burden. The French Ambassador at Rome cannot be ignorant of these facts."—*Epis. Recorder.*

Vesuvius.—At Naples, on the 23d of September, some considerable eruptions of lava took place from the crater of Vesuvius. The flames rose at times to a great height; but the moonlight hindered them from being clearly distinguished. A catastrophe is expected shortly.

According to the late census, it appears that the population of the European parts of Russia, amounts to 47,592,429 souls, and that of the Asiatic portion to 1,827,933.

Awful Death.—A Protestant clergyman of Hirschberg, in Silesia, was killed in his pulpit. A thunder storm burst over the town one Sunday while he was preaching: the top of the pulpit was suspended from the ceiling of the church by an iron chain—the lightning struck the spire, penetrated the roof and descended along the chain. The wig of the old man, who was continuing his discourse undisturbed, was seen in a blaze: he raised his hands to his head gave a convulsive start, and sank back dead in his pulpit."—*Epis. Rec.*

Curious Fact.—A lady, who resides in Monkwearmouth had, when a child, about four years of age, two small pebbles put into her ears by an elder sister in play, which being pressed too far, penetrated the cavity of the ear and could not be extracted. The circumstance was attended with slight pain and swelling of the glands, and one of the stones about seven years afterwards was voided through the same aperture. Within the last few days the lady experienced a slight pain in the ear, accompanied, and, to her astonishment, the other stone appeared within the cavity of the ear, and was with ease extracted, after having remained in the head upwards of 44 years.—*Sunderland Eng. Herald.*

Printing in Egypt.—The Geographical Society of Paris has received the first number of the "Geography of Malte-Brun," published at Cairo by the Cheyck Relia.

SUBSCRIPTIONS RECEIVED.

Ashland.—George C. Loveland, \$5 00.
Brunswick.—H. T. Woodward, \$6 00.
Cleveland.—H. L. Noble, \$2 00, Rev. E. Boyden, \$2 00.
Gambier.—Edward Hopkins, \$2 00, R. K. Nash, \$2 00, Alfred Blake, \$2 00.
Marietta.—Daniel H. Bucl, \$1 00.
The subscriptions acknowledged from week to week in this manner are for volume 7th. For monies which may be received for previous volumes receipts will be sent to individual subscribers.

to become acquainted with the English Language and English Literature, or the people generally less anxious to secure the benefits of education for their children; not because they receive Christian Books with less avidity, or become less willing to attend the preaching of the Gospel, or less interested in the message which the Missionary bears; nor because the faithful preaching of the Gospel does not continue to prove to many a savour of life unto life—but because they have been unable to meet the affecting appeals of the Brethren for help.—Wide doors and effectual have been opened; whitening fields have invited the reaper's sickle. Our Brethren, enfeebled by removals and by death, and exhausted by excess of labour, have implored aid from home. These appeals have been sent through the land; and applications have been repeatedly made in quarters in which they were most likely to be successful; but none from the schools of the prophets, duly qualified for the work, have responded to the call; the Directors, after every exertion, have not been able to send a single Missionary to India during the past year and the painful declaration of this fact is the only practical answer which they have been able to return to the urgent appeals of their Brethren. Parties abroad; who had applied for Missionaries to occupy important Stations, disappointed in the hopes which they had cherished, and deeming even Popery preferable to Atheism, have sought for Catholic Missionaries and these are now entering the fields to which the Protestant Missionary had been invited.—Many months, the Directors hope will not elapse before some will embark: and they would earnestly invite the prayers of all who feel concerned for the extension of the Redeemer's Kingdom, that He would give the word, that great may be the multitude of the Preachers. The depression thus occasioned is relieved by the increasing number and efficiency of the Native Agents now employed in India.

In the British Colonies, the attention of the Negroes to instruction is such as to excite the most pleasing anticipations; while their general conduct has been such as fully to justify the expectations of their warmest friends.

In Africa, the Directors have been called to weep with those who have suffered under visitations peculiarly alarming and disastrous, and to rejoice with those to whom special mercies have been vouchsafed. Into any detail of the circumstances which have so deeply affected the South-African Missions during the past year the Directors deem it inexpedient at present to enter; as they will probably, at no distant period be brought under public notice through another medium.

The calamities which have befallen the Madagascar Mission are detailed at large in the report.

Steady Progress of the Missionary Cause.

Amidst the manifold objects which claim and receive the attention of the public, the disciples of Christ regard with holy gratitude the steady progress of the Cause of Christian Missions.

Whatever changes may affect the framework of civil society at home, and whatever fields abroad invite or exclude enterprise or action, in commerce, in politics, or in science, the range of Missionary Effort continues to extend—the streams of Missionary Benevolence deepen and widen as they flow—and the Missionary Operations of the Church become, by experience and trial, increasingly efficient and mature. "Onward" expresses the will of the ascended Saviour both as revealed in His Word and indicated by His Providence. "Onward" is the watchword of the leaders in the work. "Onward" is a principal characteristic of the various movements of the agencies engaged; and "Onward" is the motto of the friends and the supporters of this holy enterprise.—*Missionary Register.*

THE OBSERVER.

GAMBIER, WEDNESDAY, NOV. 30, 1836.

CHRONICLE OF THE CHURCH.—This is the title of a new Episcopal paper, recently commenced in New-Haven, (Conn.) under a resolution of the Convention, to be edited by A. B. Chapin, Esq. under the supervision of the Bishop and Standing Committee of the Diocese. The specimen number printed on a quarto sheet has been received.—From the contents of this number, and the editorial address we are disposed to think very favorably of the paper, and to hail it as an efficient auxiliary in the cause of truth and holiness.—The following extracts show the Editor's determination as to his future course.

The primary object of the *Chronicle of the Church* will be, as its name imports; to record events as they transpire in the religious world: firstly, and principally, in our own Church; and secondly in the churches of other denominations. The selections and contributions under this head, will ever be made with an especial reference to promoting a more elevated standard of piety—a more deep and abiding, a more uniform and consistent tone of religious feeling—a more extensive acquaintance with the operations of the Church in the cause of missions, and such other benevolent enterprises as she has undertaken, or shall engage in.

A secondary object of the paper will be, to serve as a chronicle of such events in the past history of the Church, as are necessary and convenient to be known for the edification and instruction of the present and the rising generation.

In regard to the other religious denominations which surround us, the editor will endeavor to maintain a liberal and tolerant course, and to foster the true spirit of Christian charity; and he will not consent to have the "Chronicle of the Church" become the record of angry controversies. But while he will desire and endeavor to promote peace and good-will among all men, and to treat every member of every Christian denomination with urbanity and kindness, he will nevertheless deem it his duty to expose all dangerous errors in religion, by a clear exposition of the truths which stand opposed to them; and to repel, in the spirit of charity, all wanton attacks upon the doctrines and discipline of that Church, which he believes to be built upon "the apostles and prophets, Jesus Christ himself being the chief corner stone."

We thank "Lector generalis" for his suggestion in regard to Todd's Historical account of our English translation of the Bible. Before we received

his communication we had looked over the work and a similar thought to that expressed by him occurred to our own minds, which we had intended on the first opportunity to carry into effect. We are the more confirmed in our purpose by the remarks of our correspondent.

From the catalogue of the officers and students of Brown University, Providence, (R. I.) just published, we find that there are connected with that Institution, *Instructors 11; Students:—Seniors 41, Juniors 45, Sophomores 60, Freshmen 43; Students in the partial course, 7.—Total, 196.*

For the Gambier Observer.

A WORD FOR THEOLOGICAL STUDENTS.

In Griffith's *Spiritual Life*—a precious book scarcely known this side of the Atlantic, the late production of a Clergyman of the Church of England—I have been much struck with the truth and beauty of the following observations on the connexion between *growth in grace and growth in knowledge.* The lesson is very important for all, but especially for *students of Theology*, whether they be Professors, Preachers or Pupils.

"To preserve the fresh and simple feelings of the child in union with the matured experience and attainments of the man, this is the perfection of the human character. And to be ever children in spirit while in understanding we are men, this is the perfection of religion. But alas, this union is not necessarily maintained, nor do these elements expand in proportion to each other. We may see on the contrary in many instances—we may feel it in ourselves—a growing insight into Christian doctrine, correction of early errors, acquaintance with new truths, or with more of the detail and connection of old ones, an increasing clearness and harmony of Theological system, and yet Piety, so far from growing in proportion to all this, not perhaps growing at all, nay withering under the glare of the intenser light; the old simplicity of heart gone; the old earnestness of spirit dead; the fullness of the soul dried up; the liquid dew and bloom of youthful feeling brushed away, and the life of our religion checked and fixed, if not destroyed. Reader, I entreat you seek knowledge indeed; cultivate a just and rational Theology, endeavour to attain increasing insight into religious truth; but let all your knowledge be accompanied, be guarded, be impregnated and quickened by a living and life-giving Piety!"

This truly spiritual writer, speaking of the insufficiency of *works* by themselves as proofs of piety and of how distinct from *works* is that *devoutness* which will impel the heart to their performance, has a page so much in point in the present times that I cannot but add it to the above extract.

"Piety is ever found indeed, in intimate connection with external duties, but it must neither be confounded with them, nor resolved into them."

"And this caution and distinction must be extended even to specifically religious works; works done consciously and avowedly for God and in his cause; works of Christian charity and zeal; the supporting of religious societies, the distribution of religious books, the communication of religious intelligence, the attending of religious meetings. All these may be done and yet they are not the measure of our piety; nay rather they too often overlay and crush that delicate spirit within us. Our inward spirituality may be decaying while our outward activity becomes the admiration of our fellow men or of ourselves. The breathings of the spirit may be few and languid, while the pulsations of the animal life may be strong and frequent. We may be giving out supplies to men, but not drawing in supplies from God. Let us not forget these truths in this day of diseased activity. Let us pause frequently amidst the whirl of the machinery by which we are surrounded. Let us watch the *spirit* of our minds—their bent and bias, their private aspirations—their deeper and more delicate breathings, that our exertions may not be superficial or partial, the product of external stimulants only; but flowing out of an interior life, diffused equally and simultaneously through all the powers of our moral being."

"Piety then is neither knowledge merely of doctrinal truth, nor practice of moral duty; still less is it a blind, immoral sensibility. This latter it excludes as spurious, and the former it accompanies as their sanctifier and their friend; breathes over them a heavenly fragrance; infuses into them a spiritual life; communicates to them a gentility, an earnestness, a glow of holiest feeling and consecrates them to God. For piety is the *sense of God*—of his presence, his authority, his love, pervading and ennobling the whole soul. It is the reference to Him of all we know and the doing for him of all we do. It is the holding his *idea* in our mind as the central light in which alone all other objects can be truly seen and fitly estimated. It is the enshrining his character in our hearts as the model of all excellence, the object of all admiration and affection and devotedness. And it is the enthroning his *authority* in our will, as the Observer, the Ruler, and the Judge of all our purposes.—*Griffith's Spiritual Life.*

For the Gambier Observer.

MESSRS. EDITORS,

—There is in the College Library, a small work by Rev. H. J. Todd, Archdeacon of Cleveland, defending the present translation of the Bible; by stating the *precise* rules by which the translation was to be made. Short sketches of the lives and labors of the translators, their full competency for the appointed work, and the opinions of the profoundest Biblical critics and Scholars, of various ages, and different denominations, upon the superlative excellence of the authorized version.—The work is small, (probably 60 pp. 12 mo.) and has never been reprinted in this country. Now, it seems to me, in this age of fault-finding, when Judson and Campbell have with an effrontery rarely surpassed promulgated spurious and heretical, "amended" translations; and led many from "the old paths," that a republication of this work in the columns of the Observer, would be highly advisable, as well to counteract these ignorant impressions, as to give many of your readers the pleasure of an acquaintance with those, who by their admirable translation, have given the means of instruction, and satisfaction to so many thousands.

LECTOR GENERALIS.

Kenyon College.

FAMILY INSTRUCTION.

It is perhaps to be feared that the Sunday school system has led to a partial neglect of family religious instruction. Do not the parents of Sunday School scholars often feel that little is now left for them to do in inculcating religious truth upon the hearts of their children?

Well pleased with the labour saving system, do they not hope to reap a harvest from the field which they have lent no hand to sow, no care to watch? Do they not fondly trust, to see their offspring gathered, in due time, into the church of God without doing much more to bring them up in the nurture and admonition of the Lord, than to see that their attendance upon the Sunday School is regular and punctual?

Perhaps the neglect of family instruction, springing from the cause to which I have referred is one reason, it may be the principal one, why the Church has not received a much larger number of spiritual members from the Sunday school than it has done, why the Sunday school has not proved to be that nursery to the church which Christians once expected it would become.

It is not perhaps too much to say that the history of the Sunday school cause must clearly manifest that God will not let his blessing rest even upon this Institution, if it supersede the religious instruction that ought to be given within the family circle.

I do not mean to set a low estimate upon the importance of the Sunday School system. On the contrary, I would wish to see Sunday Schools so numerous that every child in our land might enjoy the benefit of them. An incalculable amount of good has already been done by them. I mean to say that the system would be made to act with more efficiency upon the moral interests of the community if it be kept strictly within its own sphere, if it be made to cooperate with, and not allowed to supersede other means for the religious improvement of the young.

Would it not be well for every parent who sends his children to a Sunday school, to ask himself the question, whether he has not been— it may be almost unconsciously—transferring to the Teachers of the School that duty which devolves upon himself, both by the constitution of nature and the economy of grace?

It is the opinion of many that the family influence is far less felt than it once was. But who does not know that the family is the basis of the civil and religious system, that morality and social order will be shipwrecked, when the family system is broken up. May not the church even now be contributing to this disastrous issue? At all events, ought not every Christian to determine the matter for himself, whether he is doing it, the religious education of those under his immediate control, all that God and the church requires?

MARRIED.

On the 17th inst. at Mt. Vernon, by the Rev. William Sparrow, D. D., Mr. JOHN B. FOSTER of Pittsburg, Pa. to Miss ALBINA HUNT of Mt. Vernon, formerly of Brooklyn, N. York.

From the Episcopal Recorder.

OBITUARY.

Died, in Westport, Conn., on Wednesday, the 2nd November, the Rev. HENRY R. JUDAH, for several years the indefatigable and successful rector of St. John's Church, Bridgeport, Ct. and more recently the rector of St. John's Church, Troy, N. Y.

In the descent to the grave of this truly good man a large family have lost an endearing head, an affectionate husband, and a devoted father; the Church one of its most zealous and devout ministers; and an extensive circle of acquaintance and friends one who will not soon be forgotten. The writer of these lines knew him well, and loved him with the affection of a brother in life, and now sheds a brother's tears over his grave. He has gone from us to the meridian of his days, but he has not lived in vain! He has a monument more enduring than the most costly mural stone, nobler than the pyramids of Egypt! He, by his labours under God, turned many to righteousness. While they are conscious of being, therefore, as the honoured instrument of their conversion to Christ, he will be remembered. Here then is his monument—the hearts of redeemed, sanctified and immortal beings. He has entered upon his reward, as a good and faithful servant, and his works follow him. The memory of the just is blessed.—The righteous shall be in everlasting remembrance.

PASTOR.

RELIGIOUS INTELLIGENCE.

ORDINATION.—On Sunday, 16th October, at St. Peter's Church, Philadelphia, the Rt. Rev. H. U. Onderdonk admitted Mr. Alfred A. Miller, an alumnus of the General Theological Seminary, to the holy order of deacons.—*Episcopal Recorder.*

ORDINATION.—On Sunday morning last, Oct. 30, at Christ Church, Lexington Ky. Messrs. John H. Drummond, A. B. of Ohio, Edward Winthrop, A. M. of Connecticut, and Charles Higginson, A. M. of Ireland, were severally admitted to the holy order of Deacons, by the Rt. Rev. B. B. Smith, Bishop of the diocese of Kentucky. The ordination sermon was delivered and the candidates were presented by the Rev. Geo. P. Giddings, of Hopkinsville. Prayers, by the Rev. Daniel H. Deacon, of Henderson.—*Lex. Int.*

The Rev. Thomas M. Clark, Jr. has accepted a call to the Rectorship of Grace Church in this city, and we learn that his admission to the order of Priests, and institution as Rector, will take place in course of the present month.—*Chr. Witness.*

CHURCH AT FALL RIVER.—A church has recently been organized in this flourishing village, under the name of Ascension Church; a large and commodious hall procured as a temporary place of worship; and the Rev. P. H. Greenleaf engaged as a missionary to that station by the Conventions of Rhode Island and Massachusetts, under whose united auspices the parish has been established.—*Chr. Witness.*

EPISCOPAL THEOLOGICAL SEMINARY OF KENTUCKY.—The annual commencement of this Institution occurred yesterday, (Oct. 27,) at Christ Church, Lexington. After prayers by the Rt. Rev. Bishop of the Diocese, disquisitions were exhibited by two of the young gentlemen graduating, who are candidates for holy orders, viz:

By Mr. Edward Winthrop, A. M., of Connecticut, *On the moral influence of Redemption in the formation of character.*

By Mr. M. F. Maury, of Kentucky, on the question, *"Did the Jews believe in the immortality of the soul?"*

The Graduates of the Seminary on this occasion are: Mr. John H. Drummond, A. B. of Ohio; Mr. Charles Higginson, A. B. of Trinity College, Dublin; Mr. Mat-

thew F. Maury, of Kentucky; Mr. Edward Winthrop, A. M., of Connecticut.

The Address of Bishop Smith to the young gentlemen of the Seminary, on the qualifications of mind and heart suitable for a Christian minister, was replete with sound practical sense, sentiments of elevated Christian philanthropy, a spirit of undissembled good will to all men, and a cogent recommendation of that exalted yet humble piety, of which his own life is well known to be a shining practical illustration! We do not remember ever to have heard an address on any subject more admirably adapted to the occasion which may have elicited it, than was this; and we believe that in this remark we do but indite the opinion of all who heard it. We should be pleased to see it in print.

The exercises of the occasion were closed with prayer by the Bishop, and the apostolic benediction.—*Lex. Int.*

SUDDARDS' BRITISH PULPIT.—The second volume of this work has been recently published. It contains, as might be expected from the character of the first, a valuable selection of "discourses by the most eminent living divines in England, Scotland, and Ireland." They are accompanied by "Pulpit sketches, scriptural illustrations and selections on the office, duties and responsibilities of the Christian ministry." The latter series consists of short articles of interest and value. In the frontispiece are engravings of the Rev. R. Hill, Rev. Charles Simeon, Rev. H. Melville, Rev. Dr. Thompson and the Rev. R. Watson. In the introduction Mr. Suddards has given brief sketches of the lives and characters of these distinguished clergymen.

It gives us pleasure to observe from the introduction that 2000 copies of the first volume were sold within six months. The extensive circulation of so much practical theology cannot but be productive of much good. We trust that the same results will attend the present volume. The reader will find in it sermons by Bishop Jebb, Messrs. Buddicom, Chalmers, Dale, Drew, Judkin, Hill, James, Jay, McNeile, Melville, Newton, Noel, Raffles, Reed, Sibthorp Styles, Waugh, &c. The entire number of sermons is fifty-two.—*Epis. Rec.*

The installation of Dr. Maltby, the new Bishop of Durham, took place in the Cathedral on Tuesday the 16th July; the Hon. and Rev. Dr. Wellesley acting as proxy for the Bishop. It is said that Mr. Prebendary Townsend lately wrote to the Bishop, apprizing him that he had been selected to prepare and present the usual address from the clergy in the event of his Lordship entering the see, and informing him that he would frame it so as to give him an opportunity of disclaiming the heterodox opinions which have been ascribed to him.—*London Chr. Remembrancer.*

BORNEO.—Little has been heard of the religious condition of the people of Borneo. The following interesting particulars we copy from the Missionary Herald.

"Borneo is the largest island in the world, except New Holland and New Guinea. It extends from four degrees twenty minutes south latitude, to six degrees north latitude and from 109 degrees five minutes, to 119 degrees twenty minutes, east longitude. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi, are navigable by small vessels for more than fifty miles. A great part of the coast is marshy through a breadth of fifteen or twenty miles. A lofty chain of mountains run through the eastern part of the island in a direction varying little from north and south. The relative situation of Borneo is most advantageous.—On the east, it has the great island of Celebes and the Spice Islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra and the Malayan peninsula; and on the north and northeast, at no great distance, China and the Philippine Islands. Its western coast is scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the straits of Sunda or those of Singapore; it is difficult to perceive how a location more convenient for commercial purposes could be selected.

"The Chinese in Borneo, also present a field for Christian benevolence, which we think ought to be immediately occupied, or at least attempted. We have not the means of ascertaining at present, whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation.—They are now, like every state in its youth, forming a character and susceptible of being easily influenced so as to make that character a comparatively good or bad one.—While Europeans continue to be excluded from China itself, this colony probably presents the best opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries; both which circumstances we consider favorable to the success of missionary labors. A missionary to those Chinese should acquire the language before going among them; and if possible, go without having any connection with the Dutch government. Individuals from Menirada occasionally visit Singapore; and a passage might probably be obtained from that port.—*Christian Witness.*

CONNEXION OF AN INDEPENDENT CHAPEL WITH THE CHURCH OF ENGLAND.—The Chapel in Castle street, (Reading) recently occupied by the Rev. James Sherman, was opened on Thursday evening as a chapel of ease to St. Mary's Church. The Rev. P. French read the evening service, and a sermon was preached by the Rev. W. Marsh, M. A. of Birmingham, from Isaiah liii. 11. The Reverend gentleman alluded with much good taste and feeling to the gratifying fact of the return of so large and respectable a congregation into the bosom of the Church of England, a fact which must afford sincere joy to all lovers of our Venerable Establishment. Most of our readers know that this chapel was erected by the followers of the late Hon. and Rev. W. Cadogan, whose successor at St. Giles' Church did not, in their opinion, preach similar doctrines. They still retained the liturgical service of the Church, and always manifested a warm attachment to her discipline. A union with the Establishment had long been desired, but it was not until the recent vacancy found practicable. We understand that a permanent incumbent will shortly be engaged—that he will be an efficient and able clergyman cannot be doubted.—*Berkshire Chronicle.*

We learn that the Rev. Hugh James Rose has been, or is to be, appointed Principal of King's college, in the room of Dr. Otter.

POETRY.

From the London Christian Remembrancer.

LINES ON A CROSS.

Formed from a fragment of the Ruins of Glastonbury Abbey, Somersetshire, said to have been the first Christian Church founded in Great Britain, and the Sepulchre of King Arthur.

If, as of yore, when time was young,
A stone could breathe and find a tongue;
I ween, old relic, thou might'st tell
The tale of other days couldst tell.

Say, wert thou hewn, when Truth's fair star
Beamed on our island from afar?
And Faith, despite our circling main,
Reared her pure shrine and simple fane?

Beneath thee did the good and brave
Bear princely Arthur to his grave?
Then patriot join'd with saint, and then
Our priests were all our countrymen.

Our faith and worship then were one,
Just as his father, pray'd the son;
And, walking in the Gospel light,
Scorn'd murky Rome's delusive night.

Didst thou behold her sway arise?
That mighty mystery of lies!
Where the sea's conscience, bound to sin,
A godless pardon sought to win!

Bani and Moloch's votaries vile
The sacred temple then defile;
Mingle for gain their poison'd bowls,
And for base lustre cheapen souls!

Then Paganism hail'd again
Her incens'd shrine, her victim slain,
Her cleansing pains beyond the grave,
Her fabled fires and lustful wave.

Oh! hast thou seen the tonsur'd throng
In due procession stream along;
Hast view'd each trick, each poor pretence,
To lure the soul by things of sense.

But they are gone! With fawning brow,
The Tempter stoops to conquer now;
And Error, tired of cells and caves,
Seeks in the busy world her slaves!

Whilst Britain's Church, long overgrown
With noxious weeds, like this old stone,
Burst forth, when genial Truth drew nigh,
And hail'd the day-spring from on high.

She, faithful Witness, understood
To shun the ill and choose the good;
Stripp'd from her shrine the stranger's dross,
But cherish'd truth, and kept the Cross!

JUVENILE.

For the Gambier Observer.

THE DYING BOY.

His head is on his mother's breast,
His forehead by her hand is prest,
A smile is on his youthful brow,
But Death is there, yes even now.
"My mother dear, my life is past;
My lamp of life is flick'ring fast;
And shall I to my Saviour go?
My mother dear, why weep you so?
Weep not for me: my spirit flies,
Borne upward to the heavenly skies:
My body in the grave will lie,
O kiss me mother, ere I die.
Hark, mother hark, what strikes my ear,
A sweeter song ne'er did I hear;
My parent dear, O let me go:
Why will you keep me here below?
Do you not hear that blissful song?
Do you not see that glorious throng?
All, all are beck'ning me away,
O let me go, I cannot stay.
But one more kiss, my mother dear,
Upon my burning forehead here,
My mother, O I cannot tell
I go, I go, farewell, farewell.

Gambier, Nov. 19th, 1836.

E.

From the Colonial Churchman.

SILENT PREACHERS.

As two lads were hurrying homewards from a village school in C—, they observed a gentleman on horse back speaking to one of the neighbors, and as he drove off handed him several tracts. The man told them, that the kind stranger having learnt from him that it was not often that he could attend at even the nearest place of worship begged him to improve his time at home, and there "worship God in sincerity and in truth," adding—"Take these silent preachers, my friend, and may God grant that they may aid you in serving him." The scholars that evening mentioned the circumstance to their mother, one of them inquiring what the gentleman meant by the phrase "silent preachers."

She readily explained that the plain explanation of God's holy word, and the familiar addresses to the conscience which most religious tracts contained, were found admirable aids to, or substitutes for, the preaching of the Gospel of Peace, and that although they proclaimed the truth not with the lips of men, yet the voice of God had very frequently made itself heard silently though effectually through His gracious blessing on these humble means. "Some of those instances I will," she added, "collect for you by to-morrow evening, after our family devotions, if God be pleased to spare us."

On the following evening the boys did not fail to remind their affectionate parent of her promise, which she thus willingly performed—"During my late visit to L—, I enjoyed the society of a lady who had lately been actively engaged in forwarding the designs of a small Tract Society, from which very much benefit had resulted. On one occasion, in the course of her walk for the distribution of them, her tract basket was nearly emptied, when a man thus roughly addressed her—"Are you the woman that left at my house a book against drunkenness?" On her replying, "she was," the other with an oath angrily retorted, "What business have you to point at me that way? How did you know that I drink a little, and who told you all about me?" The lady mildly answered, that she knew not even his name. The man looked thoughtful, muttering to himself—"That is strange, that book hit my very case." And it did by God's blessing (and nothing, my children, is truly blessed without his blessing,) meet his case. He read the book again; his wife also read it to him, and he became a sober, useful man, instead of a maudlin drunkard. On another occasion, the master of a vessel returned to the society a parcel of tracts which had been sent on board, complaining that once before his men had meddled with such like books when they should have been attending to the ship.—This was a mere excuse, for religion aids and advances and does not impede the duties of life. The Society desiring that "patience might have her perfect work," sent still other tracts on board, and some of them had so interested the same master, that on his return from the vessel he sent anxiously for another parcel, and spoke

in high terms of the benefits conferred on him self and his men, by these silent preachers which had gained entrance to the vessel."

"Then mother," said the elder of the boys, "if so much good is brought about by these nice little books, why do not pious persons send them all over the world?"

"Yes, societies have been established in several places, especially in England, and in the United States of America, and God has granted them the dew of His blessing. Last year, the New York Episcopal Tract Society distributed 41,633 tracts, and the public benevolence, which more and more abounds in these states, enabled the missionaries in Greece to circulate upwards of 30,000 copies. And what do you think of the American Tract Society having spread abroad through the length and breadth of their land and in other countries, nearly three millions of tracts during the past year, and the Paris society 321,000, and that of Hamburg nearly as many? The London and Bristol Societies are behind none of those. Beside, the young men of the Theological Seminary at New York scattered abroad 500,000 pages; part of them procured with funds which some lads whom I know apply to purposes rather less holy and useful. It may be said of these as of other religious societies, that they have long been teaching us this one great doctrine, that every one who possesses or can earn more than he absolutely needs should make himself a steward of the poor."

The boys looked and felt guilty, and made a promise (to which some of my young readers will, I trust, find a ready echo in their own bosoms) to spend most of their future spare money in furtherance of such admirable objects—pleasing in time—profitable in eternity.

Their kind parent then related to them some very pleasing and striking anecdotes displaying the immense benefit of those "silent preachers," but I must reserve the repetition of them for another communication.—meantime I entreat those who read this to turn in their minds by what method they can advance the glory of God, through the blessed instrumentality of books or tracts of sound piety and profit.

SIGMA.

SUNDAY-SCHOOLS AND BIBLE SOCIETIES.

The Twenty-fourth report of the Southwark Auxiliary Bible Society furnishes some encouraging instances of the Beneficial effects of Schools and Bible associations.

Surrey Chapel.—A confirmed Infidel sent his children to a Day School in the neighbourhood where they were taught to read the Bible, repeat portions of it, and commit hymns to memory. The little boy learnt the first verse of a hymn popular in our Sunday Schools, beginning,

Here we suffer grief and pain.

He sang it to his father, who repulsed him, and would not hear it. After this, the little girl began to learn more of it; and they both sung it to their father, who then listened to it, and told them to learn all of it. Some weeks after, the father did not go to the public house, as usual; but, calling his two children, he desired them to repeat what they had learnt at their school; they repeated various passages of Scripture, and sung several little hymns. The children told the governess that they had been singing hymns to their father; she instructed them to ask permission to go to the Sunday School and learn more; the father, after a time consented; and the children were admitted. Some time after admission, the boy asked to be allowed to pay a penny per week, that his father might have a Bible; his request was granted; and now the father not only has the Bible in his possession, but a perusal of its sacred pages, under the Divine Blessing, has led him to renounce Infidelity, embrace Christianity, and become a constant attendant at a Place of Worship.

St. John's & Bermondsey.—In a Sunday School within this boundary, a poor orphan boy had commenced a subscription for a Bible; and although he had made some small progress with his contribution, still his poverty was strikingly manifest: he could not save, or contribute, that which did not come into his possession. He wanted the Bible, but could not accelerate his subscription to obtain it; this was observed by a Teacher, who compassionated his case, and embraced a suitable opportunity of saying to some of his schoolfellows in more favored circumstances, "You have your Bibles, but this poor boy is destitute, both of the Scriptures and the means of obtaining them; cannot some of you help him?" The suggestion had its effect on the following Sabbath, the contribution was completed by the children; and the orphan was put into the possession of the words of Him, who has repeatedly declared that he is the Father of the Fatherless.

In the same school was a poor chimney-sweep, destitute of the Bible; and, shortly after the occurrence just referred to four boys came to the Teacher; and said, "There is our poor sweep—he has no Bible, and he has no money to buy one; we have therefore subscribed together, that the poor sweep may have a Bible as well as we,"—and, presenting their contribution the object of their sympathy was soon the delightful recipient of the Sacred Volume.

Benevolence is of an expensive character; and these two instances of youthful kindness appear to have excited the attention of the children in the school referred to, and induced them to propose forming themselves into a Society, for the purpose of furnishing their more necessitous and neglected schoolfellows with the Holy Scriptures. We cannot but desire that these instances of juvenile zeal and compassion may be largely imitated by those who are of riper years, and whose means of doing good are in every respect greatly superior.—*Miss Register.*

PARENTAL.

From the Mother's Magazine.

A BESETTING SIN.

Among the most prominent and troublesome vicious habits of childhood is that of falsehood. So prevalent in this vice, in early life, we scarcely find a child upon whose veracity we can depend. To gain a knowledge of a cause, is taking an important step towards removing its effect. Let us then inquire, to what is to be attributed the prevalence of the vice of lying, in childhood.

Let any parent look back to the first untruth his child uttered, and we believe he will find it

was dictated by fear. If memory does not serve him here, let him observe a child so young that this vice has not become a habit, and we think he will remark that fear gives rise to every untruth.

If this be so, it is a want of moral courage that lays at the foundation of the evil, and this admitted, we shall know how to apply the remedy.

Generally, children are by nature timid.—They shrink from every kind of danger, where they think it exists. They have still less of moral than of physical courage. How natural, then, that they should shrink from correction and reproof. Unfortunately parents are not sufficiently cautious in putting their courage to too severe a test.—Something has been done amiss: with a threatening eye and a raised voice the question is asked, "Did you do this, sir? Tell me the truth." Under such circumstances, the parent has scarcely the right to expect such an exertion of moral courage as the truth would require, from the delinquent.

Some parents have found so much difficulty on this subject, that they have declared they believed such a child was a constitutional liar. What an awful, and what a discouraging thought! If any mother's heart has bled over this reflection, let her consider the disposition of the child, and inquire if it is not constitutionally a very timid one, or if she is not habitually too severe or harsh.

Lying, like every other habit is strengthened by time. He who first lied for fear, will no doubt afterwards lie from habit. It is also contagious. I cannot agree with one who asserts, that all children are made liars by the untruths told them by their parents.—But it is a melancholy truth, that they have examples of deception set them, by those to whom God has entrusted their souls, that cannot have other than the most pernicious tendency. Elder brothers and sisters also, frequently exercise a most unhappy influence in this particular. So do playmates, so do servants. But a fact occurs to me that proves conclusively, that this habit may exist, independent of any other cause than a want of moral courage.

Mrs. M. had an only child, educated solely by her mother, lived constantly under her eye, and from not going to school, associated but little with other children. Mrs. M. was a person of the strictest veracity. Se detested the very semblance of falsehood, and never practiced any of those deceptions so common in the management of children.—And yet this little girl was addicted to this vice to a great degree. But it was only under circumstances, in which her moral courage failed her. She had been carefully taught the inconvenience, the disgrace, and the sin of lying; and where fear did not prevent the operation of principle, she strictly adhered to truth. And yet when it came to the question of a fault, her mother never knew when to believe her. She had not moral courage to incur the danger of punishment. She was naturally of a very timid disposition, and her mother had not been careful not to bring this constitutional defect into action.

But let mothers take encouragement, and persevere in the path of duty. As the moral courage of the child was strengthened by years, the force of early instruction was seen and principle had its triumph. When she attained the years of womanhood, she was remarkable for her strict veracity.

How often has her mother's heart ached when this her only child was guilty of a sin so abhorrent to her feelings! Many a time has she despaired of eradicating this fault; but still she strove, and still she prayed, and her efforts were blessed. If, then, a want of moral courage lays the foundation of this vice, children should as much as possible be treated in such a manner, that they will not be tempted to commit this sin. If it can be avoided, do not place them in situations in which they must exert great moral courage, or tell an untruth; they are almost certain to do the latter, for they do not possess the former.

Converse freely with them upon the subject; habitually impress upon their minds the sin of a lie, and the punishment God has annexed to it, and pray frequently in their hearing that they may be preserved from it.

A little boy had done some trifling injury.—When asked if he had done it, he denied all knowledge of it, and was believed. A few days after, his aunt was conversing with him upon this sin. The next day, without any thing farther having been said, he went to the person to whom he had denied the fact, and owned he had told a falsehood.

If at all consistent with duty, never punish a child for a fault that he owns, and let him feel that you will not, unless duty demands it.—Establish a habit of owning a fault, and it will carry a child very far in doing so, though in a particular instance he should incur the risk of punishment. When endeavoring to elicit truth quite kindness with decision. Few children can withstand their continued force.

Be careful to form a correct habit in your first-born, the others are greatly influenced by his example. With all, it is easier, to prevent the formation of the habit, than to break it when formed.

We have here considered fear, or a want of moral courage, habit and example, as the most prominent causes of the vice of lying in childhood. Through life the temptations to it are numerous, and the causes of it numerous.—But a settled conviction of its sinfulness in the sight of God, and the punishment he has annexed to it, deeply impressed upon the mind in early youth, will go far in preserving us, ever after, from the snares of him "who goeth about like a roaring lion, seeking whom he may devour."

TEMPERANCE.

GROG SHOPS.

There is probably nothing more injurious to the morals of a community than a grog shop.—Many of these places are scattered over our country villages, wherein little or nothing is sold but *ardent spirits*, of various kinds. It is a rendezvous for the idle, the dissipated, and the wicked; and a temptation to the young and thoughtless, which they sometimes find it difficult to withstand. Many a farmer, of naturally industrious habits, has been lured to these iniquitous places, which intemperance, sooner

or later, exacts of its victims. He forfeits respectability, integrity, property and health. It is to be regretted that men, of some apparent respectability of character, will countenance these dens of iniquity, by their occasional presence. If they would for one moment reflect on the horrible influence which these grog shops where intoxicating liquor is meted out by the glass, exert upon society, they would turn away in disgust, as from shambles reeking with the blood of thousands of human victims.—*Temperance Advocate.*

From the Maryland Temperance Herald.

TEMPERANCE.

Mr. Editor:—Temperance has been called the best physic. It is certainly conducive to health, and not only so, but to cheerfulness likewise. As intemperance clogs the body, wastes the property, and stupifies the mind, so temperance is fruitful of a variety of blessings and comforts unknown to the voluptuous.

It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends as one who was running into imminent danger, had he not prevented him.

"What would that philosopher have said, had he been present (says Addison) at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to have tied down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wine and spices; throw down salads of twenty different herbs, sauces of an hundred ingredients, confections and fruits of numberless sweets and flavors? What counter-ferment must such a medley of Intemperance produce on the body? For my part when I behold a fashionable table set out in all its magnificence, I fancy that I see *gouts* and *drop sies*, *fevers* and *lethargies*, with other innumerable distempers, lying in ambuscade amongst the dishes."

Lewis Cornaro, a Venetian of noble extraction, was memorable for having lived healthful, and active to above one hundred years of age, by a rigid course of temperance. In his youth he was of a weak constitution, and, by irregular indulgence, reduced himself, at about 40 years of age, to the brink of the grave, under a complication of disorders; at which extremity he was told, that he had no other chance of life, but becoming sober and temperate. Being wise enough to adopt this wholesome counsel, he reduced himself to a regimen of which there are but very few examples. He allowed himself no more than 12 ounces of food, and 14 ounces of liquor each day, which became so habitual to him, that when he was about 70 years old, the experiment of adding 2 ounces to each, by the advice of his friends, had like to have proved fatal to him. At 83 he wrote a treatise, which has been translated into English, and often printed, entitled, "Sure and certain methods of obtaining a long and healthful life;" in which he relates his own story, and extols temperance to a degree of enthusiasm. At length the yolk of an egg became sufficient for a meal, and sometimes for two, until he died, with much ease and composure.

I will now conclude by giving another anecdote, and then close.

Sir Theodore Mayem, on his death bed, gave this advice to a noble friend, that asked his counsel for the preservation of health:—"Be moderate in your diet, use much exercise, little physic, and no liquor."

BIPARTITION.

THE END OF THE "TEMPERATE BAR-KEEPER."

A well dressed man, about 35 years old found lying drunk in the street, with his head and arms cut and bruised, was sent over to Bridewell, where he expired in a few hours. He was formerly bar-keeper at the United States Hotel in this city.

New York Observer, July 9.

From the Pittsburgh Christian Herald.

TEMPERANCE IN WHEELING.

I was pleased to learn from a very respectable merchant of Wheeling, that although the population of that flourishing place now numbers about 10,000 inhabitants, the mass of whom, like our own very industrious city, are constantly and busily engaged at all kinds of industry—yet not a single grocery, *keeping grog* and *selling out liquors by the small glass*, now remains in that place. There are several respectable taverns and hotels, but not a single *groggery*. By the united perseverance of respectable citizens of Wheeling, they have banished every thing of the kind. What an encouragement and example this is for our own and many other cities and towns to follow? Let us strive to imitate so good an example.

A CITIZEN.

MISCELLANY.

PHRENOLOGY KNOWN BY ITS FRUITS.

The Rev. Dr. Reese of New York, has recently published a 12mo. with this title, in reply to a pernicious volume by a Dr. Brigham, of Hartford, who maintains that religion should be abandoned on account of its pernicious influence upon the health. We have seen Dr. Brigham's work, but not that of Dr. Reese. The following notice of both is from the New York Commercial Advertiser.

The position taken by Dr. Brigham, as we learn from the review, for we have not read his book, seems to be, that the influence of religion upon health, is so deplorably mischievous, that all its forms, ceremonies and peculiarities should be forthwith abandoned. The specific injuries to health which he deprecates, are chiefly upon the brain and nervous system, and he alleges that religion is not only the most fruitful source of insanity and suicide, but that it produces the douloureux, hypochondriasis, dyspepsia, St. Vitus's dance convulsions and death. And at all meetings held for religious purposes, all sermon hearing all Sunday schools and the like, preaching and praying, as well as baptism and the Lord's Supper, and even the ringing of the church bells, tend to produce religious excitement, they should all be discontinued on account of the mischievous and fatal effects resulting from this excitement.

In all this it is apparent that Dr. Brigham ascribes to religion, evils created by false doctrines and pernicious practices, wrongfully maintained and committed in the name of religion—condemning the good thing for mischiefs arising from its abuse, or rather its perversion.

Dr. Reese has patiently examined all his allegations against religion, and the reasons by which they are sustained, meeting and refuting them in his own style of bold and zealous argumentation.

There is one portion of this work, however, in which on a subject of touching interest. It is in the examination of the subject of "religious mania," or that form of insanity which bears this name, and which Dr. Brigham, attributes to religion as its cause. After exploding the theory on which this latter opinion is founded, and disposing of all the facts and arguments alleged in its support.

Dr. Reese argues that religion is both *preventive* and *curative* in its tendency, in relation to this class of diseases. His education and experience qualify him to sustain his position, which he does with great power and success.

We recommend this work, as a manly and merited refutation of a most dangerous and pernicious doctrine.—Apart from its controversial character, it will be found to possess attraction and interest to the general reader, because of its intrinsic merits. Like the work to which it is a reply, it is both medical and theological, embracing religion and health in their mutual relations, and various aspects.—*S. Churchman.*

EFFECTS OF LIGHTNING.—M. Baric, of La Haye, has communicated to the French Academy of Sciences the remarkable growth of a poplar which had been struck by lightning that grew in an avenue belonging to him. The lightning broke some of the branches at the top, and the fluid ran along the trunk, from the top to the bottom of the northern side, without injuring the bark; went into the ground at the root, and turned up two large masses, each nearly a cubic foot in size. The tree at that time measured nearly twelve inches in circumference; and it was in the month of July that the circumstance occurred. In April following the trunk had exactly doubled its size, while the tree close to it had retained the same girth; and the sap flowed in such abundance as to force its way through the crevices in the bark.

SOUTHEY, COLERIDGE AND WORDSWORTH.

They could not be satisfied, like Byron, with embodying the peculiar wit or peculiar sufferings of the time; nor like Scott, with depicting an era which has said its say and produced its fruit; nor like Campbell, with occasionally giving a voice and a permanent being to some brilliant moment or fair scene. Not of nobler nature, not more richly endowed than Shelley, they were not doomed to misguided efforts and baffled strivings; much less could they, like Moore, consider poetry merely as the harmonious expression of transient sensations. To them Poetry was, must be, the expression of what is eternal in man's nature, through illustrations drawn from his temporal state; a representation in letters of fire, on life's dark curtain, of that which lies beyond, philosophy dressed in the robes of Taste and Imagination; the voice of Nature and of God, immortalized by being echoed back from the understanding hearts of Priests and Seers! Of course this could not be the popular poetry of the day. Being eminently the product of reflection and experience, it could only be appreciated by those who had thought and felt with some depth.—I confess that it is not the best possible poetry, since so exclusively adapted to the meditative few. In *Slack-pace*, or *Homer*, there is for minds of every grade as much as they are competent to receive, the shallow or careless find there amusement; minds of a higher order, meaning which enlightens, and beauty which enchants them.

This fault which we have admitted, this want of universality is not surprising, since it was necessary for these three poets to stand apart from the tide of opinion, and disregard the popular tastes, in order to attain firmness, depth, or permanent beauty. And they being, as I have said, the pilot-minds of their time, their works enjoy a growing, though not a rapidly growing, popularity.—*Detroit Journal.*

AGRICULTURAL JURISPRUDENCE.—At the late term of the Supreme Court of Errors, in this city, a question of agricultural jurisprudence was settled, which has often been the occasion of much controversy, and sometimes of a total interruption of that social intercourse and interchange of kind feelings and offices, without which neighborhood ceases to be a blessing, and actually becomes a curse. The question arose in an action of trespass for taking a portion of the fruit from a pear tree. The facts in the case were these. The trunk of the tree stood about four feet from the line between the plaintiff and defendant, and its roots and branches extended some distance into and over the defendant's land. The defendant plucked the fruit from the branches overhanging his land, to within about one foot of the line, for which the action was brought.

The defendant claimed, first, that he was tenant in common with the plaintiff in the tree, and consequently had a right to take from the branches on his side of the line.—Second, that if he was not tenant in common with the plaintiff, he was owner in severalty in that part of the tree which drew its nourishment from his soil, and that he had a right to take the fruit from the branches that overhung his land. Third, that if he was not owner of that part of the tree which is sustained by and overhangs his land, still he was entitled to the fruits growing on such branches.—Fourth, that he had a legal right to remove the overhanging branches and projecting roots, they being a nuisance which he had a right to abate.

The court ruled the three first points against the defendant, and decided that the ownership of the tree was in the proprietor on whose land it was originally planted, and that he of course was entitled to all the fruit, though the roots and branches may have extended into and over the land of the adjoining proprietor. On the last point the court decided that the projecting roots and branches were a nuisance which the defendant might have abated; but had no right to appropriate to his own use.—*Silk Cultivator.*

CURIOUS WAGER.—In a last year's number of Blackwood's Magazine it is stated, that for a wager an individual stood upon Westminster Bridge, from morning till night, with a box of real gold sovereigns exposed for sale, at a penny a piece, and did not sell one during the whole day, and these few were bought as counters. Suspicion is ever ready to mar good fortune, and whispers in the ear of every passer by, "all is not gold that glitters." Hence, a golden sovereign was taken for a Birmingham button.

NEWSPAPER ANTIQUARIAN.—We learn from the Portsmouth Journal that Samuel Smith, of Peterborough, in that State, has after a labor of many years, formed files of seventy different American newspapers, which are all systematically arranged, and as perfect as they can at the present day be made. Among them are files of the Boston Centinel from the time of its commencement to the present time, with only seventy-five papers missing. The collection, now consists of about seven hundred and fifty volumes.—*Boston Mercantile.*

THE OBSERVER.

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* All communications relative to this paper, must be directed to the Rev. M. T. C. Wing, Gambier, Knox Co. Ohio.

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